

Religious Intelligence.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. VIII.

EXTRACTS FROM THE JOURNAL OF MR. WOLFF.

On the Nile, Jan. 21, 1823.

Dear Patron in Christ,

Jan. 3, 1823, Malta. Messrs. Fisk and King and myself went on board of the brig Triune, Capt. Smale. Rev. Mr. Temple, Mr. Jowett, and Dr. Naudi, accompanied us to the shore. I need not tell you that we preached daily to the men on board.

Jan. 10. We arrived in the harbour of Alexandria.

Jan. 11. Rev. Mr. Fisk and myself called on Dr. Marpurgo, who was not at home, but we met with his father-in-law, who received last year a New Testament from me, and other books, and the same who wrote a letter to the Rev. Lewis Way. Rev. Mr. King and myself conversed with two Jews from Leghorn, Messrs. Sonnimo and Marpurgo, the merchants, about Jesus Christ the Saviour of the world. Mr. Sonnimo is the same whom I mentioned in my last letters, as one who received from me the New Testament, and expressed himself to be delighted with the sermons he heard preached by the English chaplain at Leghorn. He listened to all which Mr. King said to him concerning the salvation of his own soul, and about Christ with the greatest attention. I called in the evening on Mr. Gliddon and his family, where I read the word of God, and conversed with them about Christ. I conversed with a Jewess and a Jew, in whose house we lodge, about Christ. The Jewess pronounced the name of Christ with the greatest readiness, which unconverted Jews commonly never do. Messrs. Fisk and King conversed longer than two hours with the very same Jewess and Jew, about Christ, and they paid to them the greatest attention.—Messrs. Fisk, King and myself, consulted there together about our missionary affairs.

Mr. Giddon accompanied me to an Italian printer, who has a press and Italian types, and who has hitherto been employed by the Franks of Alexandria. I think that it might be highly useful to have such a man with me at Jerusalem: and as I have with me your printing press, a great deal of good might be done at Jerusalem, by printing tracts in several dialects of the country. I could employ that man at two dollars a day.—But I did not consider my-

self to be authorized to take with me a printer without your kind permission.

Jan. 12. Brother King preached in the morning in the hall of Mr. Lee. Tears were shed by the hearers, and they desired him to preach the next Sunday on board the ship to the sailors. I myself preached in the morning in the hall of Mr. Dumreicher, the Danish Consul at Alexandria. Mr. Dumreicher himself, and Dr. Hemp- rich, the Prussian traveller, were among those who attended the sermon. There were in all seven persons. I preached on the atonement of Jesus Christ. Mr. Fisk preached the gospel in the afternoon to twenty-eight Italians. Abbate Lazari, a Roman Catholic clergyman, was among his hearers. This Abbate told me after the sermon was over, that he likes very much such kind of sermons. I expounded in the afternoon the Gospel to a poor German Catholic, and prayed with him. Mr. King and myself called in the evening on Mr. Marpurgo, and I told Dr. Marpurgo, after a short conversation, that I wished him to enter into a philosophical religious conversation with Professor King. Dr. Marpurgo replied, that he will be very happy to have a discussion about religion with Mr. King at any day he chooses, at half past ten. Dr. Marpurgo was much engaged with playing cards. His father-in-law, Elias Isaiah, who is at present at Alexandria, on a visit from Cairo, was at Dr. Marpurgo's. I introduced brother King to him. He is an old venerable man, and he is the same Jew to whom I gave in 1821, Hebrew New Testaments and Psalters, and who called often on me, observing, that he came to hear from me *words of peace*. And Elias Isaiah is the same who told the other Jews, "You must argue with Mr. Wolff, and if he is right you must submit." He told Mr. King the same that he had thus spoken to the Jews in 1821. He received Mr. King with true cordiality, and he introduced his wife, Malkah by name, to Mr. King. She took hold of Mr. King's hand, pressed it very strongly, and then kissed her own hand. Elias Isaiah observed that he intends to return to Cairo with his wife, after twenty days, and wishes to have our company on this tour upon the Nile. He took immediately such a great affection to Mr. King, that he said to him that he loves him as his own son. Professor King told him and his wife, that he feels great delight to meet

descendants of Abraham, Isaac and Jacob, even in the land where the Israelites have been in captivity 400 years.

Elias Isaiah, (to Mr. King.) You must know that the father of my wife has been one of the greatest wise men (Hakanim) who ever lived; yea, he was a greater man than Joseph Askenasi at Jerusalem for whom I gave a letter to Mr. Wolff.

Professor King. I hope that you and your lady will finally turn to Jesus Christ, our Lord and Saviour.

Elias Isaiah. Jesus Christ was a Jew, and the son of Mary. I have read the New Testament, Joseph was his father.

I. His supposed father, for Mary was that Virgin of whom Isaiah spake.

Professor King. I feel a great interest in you, as Jesus Christ sprang out of the seed of Judah, I long to see you believing in him, for he is the glory of all the nations of the whole earth, and particularly of your nation. He is the glory of all heaven.

Elias Isaiah. What shall I gain by it?

Professor King. Heaven and all its happiness. You must have the same faith that Abraham had, yet being uncircumcised, who was saved by looking to the Messiah to come; as you must be saved by Messiah already come. Search in the book of the law—search in the prophets—search diligently, and I cannot but think you will believe in Christ Jesus, who is all my hope, and all my joy.

Elias Isaiah. (Looking to Mr. King very pleasantly.) You must often call on me; we must converse together, not only six or seven days, but thirty or forty days. I had some conversation last year with Mr. Wolff, but not very often.

Elias Isaiah then said to me, whilst Mr. King was speaking with Dr. Marpurgo, "I am exceedingly pleased with that gentleman—what is his name? for I was very much rejoiced to converse with him.

I told him that "King" is his name. Elias Isaiah asked then my opinion about heaven, which I told him.

Elias Isaiah. I will call on both of you as often as I have time, and converse with you and that gentleman.

Whilst Mr. King was conversing with Elias Isaiah, I preached the Gospel to a Gentile who was present. And whilst I was conversing with Elias Isaiah, Mr. King preached Christ to the Gentile Infidel.

Dr. Marpurgo observed, "I would laugh if my father-in-law should be baptized." He said then to Professor King, "I would

not have the least objection if my wife should desire to be baptized."

Conversation with several Jews and Jewesses in our lodging at a Jew's house.

We sat on a divan. Mr. King sat by my side, and Mr. Fisk on a sofa at a little distance from us with the Italian Bible, and Cruden's Concordance lying before him. As we sat smoking our Turkish pipes, according to eastern custom, several Jews and Jewesses came and sat down at our feet, and we began to speak to them of Jesus the son of David, and read to them out of the Hebrew Bible, showing that Jesus of Nazareth was he of whom Moses and the prophets did write.—Among them were a very intelligent Jew, and an intelligent Jewish woman, who both understood the Hebrew. They began to ask me, What do you believe?

I. I believe in Moses and the Prophets, who tell me that Jesus Christ is the Messiah of the world, the Redeemer of our souls, the Son of God the Holy One, blessed be He, and blessed be his name!—But now I will ask you, What is your belief?

All Jews at once. *We believe that the Holy One, blessed be He, He who is blessed in Himself, is truth; and Moses is truth, and the prophets are truth.*

I. You do neither believe in the Holy One, blessed be He, and blessed be His name, and who is blessed in Himself; you do not believe that he is truth, and you do not believe that Moses is truth, and you do not believe that the prophets are truth.

Jews. (In a stormy manner.) God forbid that we should not believe in Moses and the prophets! They are truth! truth! truth!

I. I will prove by this very book (opening my Bible) that you do not believe.

The learned Jew and the intelligent Jewess ordered then the other Jews present to be quiet and listen: and then addressed themselves to me saying, "Prove it."

I opened my Hebrew Bible, and began with Moses, and desired immediately brother Fisk to look out in the concordance for the passage, "I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth, and he shall speak unto them that I shall command him: and it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."—"Jesus Christ is that prophet like unto Moses

and you do not hearken unto him. Moses saw God, face to face, and so did Jesus Christ (blessed He, and blessed be His name!) he was the very image of the invisible God.—A covenant was further given by Moses on Mount Sinai, and a covenant which is mentioned Jeremiah xxxi. 31—34, was given by Christ Jesus; as you do not accept this, I see, therefore, that you do neither believe in Moses nor Jeremiah: and be so kind to read Genesis xlix. 10, and tell me whether you can say conscientiously, that you believe this prediction of Jacob?"

Jew. I must recur to the Gemarah. (Talmud.)

I. The Gemarah is a lie.

Jew. A lie!

All the Jews exclaimed—The Gemarah a lie!

I. A lie! a lie! a lie!

Jew. How do you prove it?

I. I will prove it to you afterwards; but let us go on first with the prophets, by which you will see that you speak not the truth, if you say that you believe in Moses and the prophets. Zechariah orders you to look on him whom they (our ancestors) have pierced—and mourn! Your ancestors have pierced Jesus Christ—they have pierced his hands and his feet: and you pierce him every day, by blaspheming him—and you do not look on him, and you do not mourn; which you would do if you did believe Zechariah the prophet.

As some had not been quite serious during our conversation, brothers Fisk and King proposed to me, to request them that they would be silent, and that I should lift up my voice to pray for them: which I accordingly did, in the Hebrew language. I requested them to be silent, and prayed—"Our Father, our King, send down into our hearts thy Holy Spirit, that we may know the iniquity of our hearts, and be persuaded that we need a Saviour. Holy One! blessed be thou, and blessed be thy Name—and Thou art blessed in Thyself—have mercy upon these, the descendants of Abraham, Isaac, and Jacob, who are now sitting at our feet, to hear words of thy only begotten Son, Jesus of Nazareth; and give to them thy Holy Spirit, that they may hear and understand, and look upon him whom our ancestors have pierced—look on Jesus of Nazareth, as their Lord, their Righteousness!" Amen.

All began to be very attentive and I continued my conversation with them. One of the Jews asked me, why we shut our eyes when we pray. I told him, that God is a Spirit, and when we pray, we do

not like to be distracted by other objects; our eyes therefore shut themselves without our knowledge.

Jews. We do believe in Zechariah!

I. Do you believe that the Holy Spirit spake by Zechariah?

All the Jews at once. The Holy Spirit spake by Zechariah.

I. Why do you not look upon Him whom they have pierced?—and why do you not mourn over him?

Jew. Permit me to read over this passage.

He took my Hebrew Bible, considered the passage for some minutes, and said, "The Jews have pierced Zechariah."

I. It is true, that they have pierced Zechariah, and killed many other prophets; but your answer proves to me, that you do not believe in Moses and the prophets. The prophet here before us, saith thus: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication: and they shall look upon me (i. e. upon him who pours upon the house of David and upon the inhabitants of Jerusalem, the Spirit of Grace and supplications) whom they have pierced and mourn." The Lord only is able to pour out the spirit of prayer and supplication, and he the same, who promises to pour out the Spirit of prayer and supplication, the same continues to say, "They shall look upon me whom they have pierced, and mourn." Our ancestors have pierced, they have crucified the Lord of Glory! I beseech you, mourn over Him! You see, that without mourning upon Him, you cannot say that you really believe in Moses and the prophets; and if you do not believe, you shall not be established.

I read to them, and expounded after this, Isaiah liii. The Jews tried to recur to the Talmud, which I did not admit.

Jewess. Why do you not permit to refer to the Talmud?

I. Moses saith, "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." The Talmud hath done both, added and diminished. According to the Old Testament, the Lord requires a broken, and a contrite spirit—but the Talmud commands to wear large phylacteries; to kill animals with a knife perfectly sharp, and in a particular manner; the Old Testament makes no difference between women and men, and tells us that women have been prophetesses, as for instance, Deborah and Huldah; and thus does the Gospel—but the Talmud degrades the women, by saying, that

the women are only obliged to observe the three commandments, 1. *Purification.* 2. *To cast a piece of bread in the oven.* 3. *To kindle the lamps on Friday evening.* The Jewess seemed no longer to be so much pleased with the Talmud. I read to them Isaiah vi. 9—11, and on my observing to the Jews, that not one question was answered to me by the learned Jew, the Jewess became angry at the Jew, and said to him, "You cursed fellow—why have you not answered him?" I read then for a long while the New Testament with them; they exclaimed several times, "Tob! Tob!" (Well! Well!)

Mr. King said to them, "Daniel was one of your best prophets, a man of wisdom and excellent spirit, and his character, as given to us in the sacred book, is unblemished. In his time, Israel was in captivity for their sins, and when Daniel knew by the books that their captivity was near accomplished, he set his face towards God with supplication and fasting, and confessed that he had sinned, as well as his fathers and all Israel, near and far off. You have now been in captivity 1800 years, and surely, you cannot be so proud as to think yourselves better than the wise and excellent Daniel? It becomes you, therefore, to ask, why are we so long in captivity, and to set your faces towards the God of Daniel with supplication and fasting; it is your sins that keep you captive, and God will never restore you till you are sensible of them. The reason why you have been scattered, and peeled, and dispersed over the earth for 1800 years, is, that your fathers have crucified the Lord of Glory, and imprecated his blood upon their own heads, and the heads of their children; will you now kneel down with us, and pray to the God of Daniel?" One of them replied, that he did pray from morning till night.

Before we began this conversation, Mr. Fisk had conversed with them, and read to them Gen. i. Exod. xx. and John i.

(*To be continued.*)

MRS. HANNAH MORE.

From "A year in Europe, comprising a Journal of Observations in England, Scotland, Ireland, France, Switzerland, the North of Italy and Holland, in 1818 and 1819." By I. Griscom.

We arrived at Barley Wood about noon, and were kindly and politely received by Martha More, the only sister, and domestic companion of the author. Their situation is delightful. The cottage, as it is called, though covered with thatch, is extremely neat and tasteful; and both within and with-

out, wears all the appearance of simple elegance. It occupies a situation, on the gentle declivity of an eminence, and commands a view of the village of Wrington, a short distance below, and a richly variegated country, within an extensive horizon.—The selection of this spot, the plan of the cottage, and the arrangement of the grounds, are due to the ingenuity and talent of the two sisters, and reflect the highest credit upon their taste and judgment. In the short conversation we had with Martha More, before her sister joined us, the former spoke much of the latter, and appeared as much interested in the reputation of her works, and as highly to enjoy their celebrity, as the author herself could do. The latter soon came in, and took us by the hand, with great ease and urbanity. She congratulated my friend W. as an old friend, whom she had not seen for a considerable time. A table was placed in the middle of the room, around which we all seated ourselves, and, as I was introduced to them as an American, the conversation turned upon that quarter of the globe. The charitable and religious institutions of our country were inquired after by Hannah, with the zeal of one who feels a lively concern for the good of mankind, in every part of the world.—She showed us a letter she had received from a deaf and dumb child of Dr. C. of Hartford, Connecticut, accompanied by an explanatory letter from the worthy principal of the institution in that town, for the institution of the Deaf and Dumb. The letters had given her much pleasure. The cause of Bible societies she has much at heart, and is decidedly opposed, though a firm Church woman, to the restrictive principles advocated by some of the mitred heads of the establishment. She had just given a notable demonstration of her zeal in this cause. The anniversary of the Auxiliary Society of the neighbourhood, was held last week, and she and her sister gave a dinner and a tea entertainment to the whole company. There were no less than 103 persons who partook of the dinner, and 300 that drank tea. As many as the cottage would hold were accommodated in it; and the rest were served upon the lawn, around it. Among them were thirty seven clergymen, and the Bishop of Gloucester. Notwithstanding she is at the age of 75, and has endured many attacks of disease, she went yesterday twenty-two miles to attend a Sunday School. Her constitution, (or, as she termed it her muscular power,) she said, was very strong, for it had carried her, with the blessing of Providence, through the assaults of twenty

mortal diseases. She acknowledged, that she had been much opposed to America, during the revolutionary struggle, but admitted that we had many worthy characters amongst us.

The native strength of her mind has enabled her to surmount most of the prejudices arising from political opposition; but it was still apparent, from the conversation of these worthy ladies, that the want of that more exact information, which can only be obtained by proximity and intimacy, tends to keep alive the prejudices, which sprang from the contest of independence, and which not only the true interests of both nations, but every principle of virtue should induce us to suppress. These two ladies are the survivors of a family of five sisters, who formerly lived in Bristol, and subsequently at Bath. Some of them were the managers of a distinguished female school, by which they increased the means of their support. They all possessed talents above mediocrity; but Hannah is alone celebrated for her literary productions. She was warmly beloved by them all, proving, that her talents have ever been associated with amiable qualities; and with true goodness of heart. Her *Search after Happiness*, and *Sacred Dramas*, she told me were the juvenile productions of seventeen; and written with the intention to counteract the growing custom of introducing into female boarding schools, plays of an improper tendency, and allowing them to be acted by the pupils. Her views she thought, had been successful. She and her surviving sister retired some years ago to this spot, which they found in a state wild and uncultivated. They selected it, for the beauty and healthiness of its situation; and had they surveyed all the south of England, it is questionable whether they could have found a situation more truly delightful. The village at the foot of the hill, contains an old Gothic church and provides them with all the facilities of mere neighbourhood, at a convenient distance. The house is large enough for all the purposes of domestic comfort and hospitality. The walls of the sitting room, below, are ornamented with the portraits of their most distinguished friends. On our attention being turned to them, the characters of the individuals, and particularly their most valuable qualities, were adverted to by Hannah More, with a warmth and energy, which proved that age had not diminished the force of her early recollections, nor the ardour of her friendship. Among these favourites, I noticed, particularly, the likenesses of Wm. Wil-

berforce, Elizabeth Carter, Richard Reynolds, and—Henderson, the celebrated youthful genius of Bristol. In one corner of the room, was a picture, which had been sent her from Geneva. It was a descriptive scene from one of the most interesting passages of *Cælebs*.—Lucilla in the attitude of prayer at the bed side of her poor sick neighbour. Her bed chamber, into which we were introduced for the sake of a more complete prospect of the country, contained her library, which I should estimate at least at a thousand volumes. It consists of the most select and valuable works upon the theology and general literature. She showed us a letter, from a Russian Princess, written with her own hand, in broken English, solely to acknowledge the satisfaction and benefit which the works of Hannah More had afforded her. We were gratified too, with seeing a translation of *Cælebs* in the German language, and a splendidly bound copy of it in French, sent to her as a present from the continent. Industry is doubtless one of the habitual virtues of these worthy sisters. Besides the numerous literary productions of the elder, and the extensive charitable offices in which they are engaged, every thing within and about the cottage,—the furniture, the needle-work, the flowers, bears the impression of taste and activity.

We pursued the windings of a gravelled walk among the shrubbery, and reposed ourselves on seats in rustic arbours, from which glimpses are obtained of the expanded valley below. In an open spot, at one of the turns of the walk, was a neat but plain monument, to the memory of Bishop Porteus, who had been their particular friend, and in another, a more costly, stone was erected to the memory of John Locke. This was a present to these sisters from Lady Montague; and a very appropriate place it is for its erection; for, in an old thatched house adjoining the church-yard in the village of Wrington, at the foot of the hill, did that great man draw his first breath. His mother, while travelling, was constrained to take up her residence in this house, until her new-born child was old enough for her to pursue the journey.

We all left Barley Wood, with feelings of much satisfaction from the visit. Mine was not diminished, by carrying with me a present of a copy of "*Christian Morals*," from the hands of the author, given as a memorandum of the visit, and in which she wrote my name in an excellent hand, without spectacles. It is rare, indeed to

find so much vivacity of manners, at so advanced a period of life, as these ladies possess. They are fond of a country life. Hannah remarked to us, that the only *natural* pleasures which remained to her in their full force, were the love of the country, and of flowers.

SABBATH AT SEA.

(Continued from p. 282.)

The owner of the *Hope*, having launched a new vessel, promoted captain Adams to the command of her, and by his recommendation the *Hope* was put under the command of Newman. As she was ordered to take a general cargo for the Mediterranean, she lay some time in the London Dock, which was favourable for Captain Newman, who, with his wife and child, and his mate, (the late second mate,) a tractable hopeful young man, attended the Sabbath duties on board the *Ark*. The captain, having by his new practices become very serious, wished much to obtain a sober, and if he could, a religious ship's company. By constant attendance at the chapel, he had become acquainted with those gentlemen of the committee of the Port of London Society, who superintend there on the Lord's day. He applied to them to recommend some hands to him, and by careful inquiry into character, he had reason to hope that four of the six hands he shipped, were rather more than merely soberly inclined; and the other two were well recommended by former masters, as obedient, trusty, and skilful seamen.

Besides his own Bible, which he now greatly prized and often read, Captain Newman purchased two of large print from the Merchant Seaman's Auxiliary Bible Society, (which, to aid sailors to obtain them, are sold at less than cost price,) intending one for general use in the cabin, and the other for the people. For the latter he had a box made and put up in the fore-castle, and had painted on the lid in large letters, *HOLY BIBLE*. As the hands he had shipped came on board, he observed with pleasure, that each brought a good and well supplied chest, a sure sign of a worthy sailor.

Thus all was promising, and the captain took leave of his wife and child with much composure. They had in prayer committed each other to the care of their Creator and Redeemer, and both knew that during their absence prayers would arise from each for the other. He left his owner and brokers with a sedate cheerfulness, but still with those sensations, which only

those know who go to sea as masters for the first time.

On the Brig's arrival at Gravesend; the Merchant Seamen's Bible Society's boat, with Lieutenant Cox, came alongside. Captain Newman welcomed him on the deck, called all his hands aft to hear the society's message, and while he enjoyed secret delight in finding that the four seamen had each a Bible of his own, he was not a little gratified at the willingness of the others to purchase a Bible or a Testament at the reduced prices, and he advanced them willingly the money they needed for the payment.

The *Hope* got into the Downs on a Thursday morning, and, the wind being easterly and the tide suiting, they sent the pilot on shore in a Deal boat, ran through the Downs, and by Sunday were clear of the Channel.

It was to this day which captain Newman had been long looking; the first Sunday at sea with the ship under his own command. He had soon after being seriously impressed with the importance of religion himself, felt that if ever he should command a ship, he *ought* to promote religion among those committed to his charge. The pleasures which he had found in social worship on shipboard, where the great majority of the congregation consisted of sailors, had quickened his desires of sanctifying the Sabbath at sea as well as on shore. He purposed to begin on the first Sabbath; but however much he felt it to be encouraging that his little crew were not of an ordinary cast, and that they would not object, yet there was a novelty to him in his attempt to conduct social worship in his cabin at sea, which he felt required a courageous resolution to carry into effect.

He had given an early intimation to his ship's company that he should expect the Sabbath day to be distinguished from other days; that he should not exact any duty but that which should be indispensably necessary; and had expressed his hope that they would all remember the commandment of God, to sanctify the Sabbath, to keep it holy; but still he felt that as commander he must *take the lead and show the example*.

When on board the floating chapel, he had observed that the psalms and hymns used by the congregation were at the end of a book published by the society for seamen, and called the "*Seaman's Devotional Assistant*," and that it was intended to assist the masters of merchant ships in carrying on the worship of God when at

sea; he had therefore purchased one of them. In perusing the preface, he found that the book had been written at the suggestion of a master of a merchant brig, who had felt just the difficulty which he himself was under on this subject, and was desirous of the assistance which this book purposed to supply, and which he so greatly needed. He joined fully in the conclusion, that it would be as profitable, as comforting to a ship master, to have around him those who fear God, and that it was his interest as well as his duty, to promote religion by every means in his power. This brought him to the determination, that as opportunity should be afforded, he would use his power and his influence for its attainment. And he now felt that the period for acting had arrived.

The agitation of his mind had caused him to awake very early, and as soon as the sun shone into his cabin he arose, desirous that his early and cleanly appearance might renew his hint to the ship's company. Before leaving his state-room he read the 139th Psalm, in order that his impressions of the Divine presence might be thereby deepened. He then recited the fourth commandment, and seriously prayed that God would ever incline his heart to keep it; and kneeling down he thanked God for his many mercies, particularly for the everlasting gospel, and a well founded hope of eternal life; committed his family, ship, and all his concerns to God, and implored direction and strength to fulfil the duties of this important day.

As soon as four bells (10 A. M.) struck, the captain sent the boy to tell the mate that he expected the hands in the cabin.

At this time the weather was very fine, the sky clear, and the wind abast the beam. The captain therefore, left two hands only on deck, viz. the cook, and the man at the helm; the latter was directed to knock if he wanted a hand from below, and twice if he should want two. One man being unwell had gone to his hammock.

The assembly in the cabin consisted of the captain and mate, three hands and the boy. The captain desired them to be seated, and addressed them to the following effect: "I believe, lads, that most of you have been in the habit of attending on board the Ark on Sundays, and have seen that divine service may be performed on board a ship. I cannot therefore doubt your believing that God ought to be worshipped, and that he is as near to his creatures when they are at sea, as when they are on shore, or in harbour; for in God we all live, and move, and have our being. I

hope too that you all wish to have the blessing of God, which is promised to all who humbly seek it." He then read to them from the preface to the Devotional Assistant: "It may be asserted without fear of contradiction, that a ship will be the more safe when the blessing of Him who made the sea, and controls the boisterous deep, is daily sought by the whole of those who are on board. The social worship of God will infallibly lead to an increase of the fear of God, and this will as surely lead to a constant sense of religious and moral obligations." He then asked them whether they were, as he trusted they all were, willing that the worship of God should be regularly carried on in the Hope? He looked to the mate to answer first; and when he declared his desire that it should be so, the others declared themselves like minded. Captain Newman then assured them, that it should always be his study to do his duty by them, and to promote their real happiness.

The cabin Bible lay open upon the table at the 139th Psalm, to which the captain desired the men to turn in their Bibles, and after a short pause he read that Psalm with a distinct voice, slowly, and solemnly. He then read the introductory prayer from the Devotional Assistant, and addressing himself to his little assembly, he said, "My dear friends! it is our bounden duty to attend to that word of God, which in so many places encourages and commands us to meet together, to acknowledge and confess to Almighty God our manifold sins and wickedness. If we attempt to dissemble or cloak our sins from the face of the Almighty, we shall only deceive ourselves and mock God. But, if under a feeling sense of our guilt and misery, we do confess them with an humble, lowly, penitent, and obedient heart, we are assured that we shall obtain forgiveness of the same, through his infinite goodness and mercy. This is certain, because it is the word of Him who cannot lie, who hath declared, that if we thus confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Wherefore let us with lowly hearts, and humble voices, bow down before the Lord, who hath promised to hear and answer in mercy all who call upon him, looking for salvation only through, and on account of, what his blessed Son Jesus Christ hath done and suffered for sinners!"

The confession was then made by each while kneeling, after the excellent form in the Prayer Book, beginning thus, "Almighty and most merciful Father, we have

erred and strayed from thy ways like lost sheep." The 95th Psalm was then read by alternate verses, by the captain and the crew, and at its close, some very interesting selections from the New Testament were read in the same manner.

Although the whole service was attended to with the greatest seriousness, it was evident that the parts of the prayers in which they devoutly asked for blessings upon their relatives at home, and committed them, as well as their own ship's company, and all who traverse the mighty ocean, to the kind protection of Almighty power, and that all might grow in grace, and be fitted for the kingdom of heaven, had very particular effect upon their minds. Social worship endeared them to each other, and they had an unusual degree of comfort in having *together* implored the Divine mercy.

NEW-HAVEN, SEPTEMBER 20.

YALE COLLEGE.

CLASS OF 1813.

Pursuant to notice previously given, the graduates of this Class dined at the Assembly House of Mrs. Clarke on Commencement day. Few occurrences of life impart more pleasure than meeting, after a separation of years, the companions of our youth,—the period on which memory delights to dwell. We learn the good or bad fortune which has fallen to their lot; we sympathize or rejoice with them, and thus renew our friendships. We remember that death has taken from us some endeared associates, and our mutual loss increases our mutual attachment.

The condition of the seminary where they received instruction, also occupied the attention of those who assembled. Yale College needs no recommendation, but it may be mentioned to the honour of our *Alma Mater*, that the great body of her sons cherish for her the most profound veneration; and that they unite with the fondest wish for the prosperity of their children, the desire that they may receive the benefit of her instructions. It is well known that the pecuniary means of Yale College, bear no proportion to her deserts; and that for the purpose of maintaining her well earned rank among the numerous colleges in our country, and for affording to the youth attracted by her fame the necessary accommodations, an increase of funds is indispensable. These assembled classmates, influenced by such considerations, and desirous of perpetuating the memory of a lamented associate, agreed to unite their exertions for the purpose of erecting a College Edifice, to be called *Fisher's Hall*. A liberal sum was pledged by those present, for this object, and a committee appointed to prepare a cir-

cular, to solicit contributions, and to adopt generally such measures as may be calculated to secure the end proposed.

YALE COLLEGE.

CLASS OF 1813.

At a meeting of the Class, holden in pursuance of previous notice, at Mrs. Clarke's Assembly Room, on the day of the annual Commencement, September 10th, 1823.

SHERMAN CONVERSE, was chosen *Chairman*, and

ROGER S. SKINNER, *Secretary*.

Voted, That the members of the Class associate for the purpose of raising a fund for the erection of a College Edifice, to be called FISHER'S HALL.

Voted, That the money so raised, shall be appropriated to the object aforesaid, under the direction of a Board of Managers, to be appointed by the Class at their next annual meeting.

Voted, That MINOR HOTCHKISS and RICHARD HUBBARD of Middletown, SHERMAN CONVERSE, THOMAS F. DAVIES, and ROGER S. SKINNER of New-Haven, be a *Board of Managers*, to adopt such measures as they may deem expedient for the attainment of the object proposed.

Voted, That THOMAS F. DAVIES be *Corresponding* and *Recording Secretary*; and that SHERMAN CONVERSE be *Treasurer* of this Association.

Attest, ROGER S. SKINNER, *Secretary*.

SOUTH AMERICA.

It is not our province to meddle with political subjects, but we cannot forbear observing that the complete triumph of the Patriot cause in Colombia, has afforded us the most sincere pleasure. After a struggle of twelve years the independence of the country appears to be established. We do not forget the saying of Randolph, that it is as difficult to make a Republic out of Spanish matter, as to construct a seventy-four gun ship out of chesnut saplings;—yet while we may be willing to allow that there might be some facts which would go a little way towards justifying his remark, we believe that the changes in Spain and in her colonies will eventually promote the temporal and spiritual condition of her subjects. The despotism of the Pope will decay with that of the King, and the sword which cuts the bands which one of them has twined, will, by that very act, impair the authority of the other. Although a bigotted attachment to Romanism is visible in all the South-American Provinces, still as much liberality of sentiment has already been manifested with respect to the introduction and toleration of the Protestant religion, as from their previous opinions and habits could have been reasonably expected.

In Buenos Ayres, for instance, we stated in a former number of our paper, that a Bible Society had been formed, that Protestants met on the Lord's day and at other times for social worship, that the liberty of the press had been established, and that the civil authorities of the country had taken from the Pope the government of the church.

We rejoice at those changes which however they may be accompanied with present evils, indicate so much that is excellent for future generations. Nor would we condemn the contest which has there raged if temporal benefits only were considered. The Colombian government already entertains the noble project of uniting the two great oceans; is granting to those subject to its sway, the blessings of literary institutions, and is confirming the liberty of the country by granting liberty to the press; an engine which will forever crush the enemies of knowledge, religion and liberty. This government is also inviting to its bosom and to the possession of its fruitful soil, inhabitants of the old, and of the northern parts of the new, world, by offers which are certainly indicative of enlightened liberality.

We have been led to make these desultory remarks by perusing the appendix to the Report of the Liverpool Bible Society. We give some extracts which will justify what we have said respecting the possibility of introducing a correct knowledge of christian truth among our brethren of South America; a possibility indeed which none could doubt who heard or read the interesting speech of Senor Vicente Rocafuerte, a distinguished Peruvian, at the meeting of the American Bible Society.

From the Captain of a vessel bound for Montevideo, to a member of the Committee.

SIR,—As I had, about sixteen months ago, by your kind interference, a grant from the Bible Society of forty Spanish Testaments, for sale or distribution in Valparaiso or any other port I might go to, I take the liberty to inform you, that I found the Word of God so little valued amongst the inhabitants of Chili, that I could only effect the sale of sixteen of the New Testaments, at 2s. each; I therefore inclose you the sum of £1 12s. to pay over to the Committee. The remaining 24 Testaments I found the greatest difficulty in disposing of as gifts, by taking one or two in my pocket, and going out into the country, in order to dispose of them to any I might find in the way. I was astonished and affected to find that the Priests and Padres have had so much power over the hearts of the people, and that they are kept in such perfect ignorance, that not one in fifty is capable of reading the Scriptures, though ever so willing. I think, however, the prospect of doing good wears now a more pleasing aspect, and I trust, as the present generation rises up, the gloom of ignorance will be seen to vanish away; for there are schools now adopted on the Lancasterian and other systems, where the children are taught to read, and instructed in other useful parts of education, I believe free of expense. The

improvement, therefore, I trust will in a little time shew itself, by their accepting and perusing with a willing mind the Word already left amongst them.

If I am thought worthy, I will willingly take and distribute, or sell, as I am able and circumstances occur, what quantity of books the Committee may think proper to send; or in any other way to serve them I shall be found ready, according to my power. By offering them my services you will favour

Your obedient servant, &c.

From the Captain of a vessel bound for Rio de Janeiro, to the Committee.

GENTLEMEN,—I have been frequently the bearer of the Holy Scriptures to distant shores, granted from your Society, but more especially to Rio Janeiro;—thither I am again bound. From your ready acquiescence in my request, whenever made, for Bibles and Testaments, I am induced to make application for such a quantity in the Portuguese language, for distribution and sale, as your Society may be pleased to grant.

An important change, you are aware, has taken place in the Brazils during the last twelve months. A more general circulation of books has already taken place, and many authors have written with more freedom than has been known for centuries past. The Scriptures are much esteemed and inquired after, and are thankfully received. Such is the present state of the people to whom I am desirous to introduce a fresh supply of those waters of life, which alone can heal the malady of sin, and produce a radical change in the turbulent passions of men. I am, &c.

SOCIETY FOR PROMOTING THE GOSPEL AMONG SEAMEN.

This Society has published a fourth Report. The income of the Society during the year, was \$2773,37; and its expenditure exceeded this sum \$1 30; and it is in debt for the erection of its church to the amount of \$6000. The collections in the church in the course of the year, are about \$500, leaving the Society in a great measure dependant for its current expenditure, (which is about \$2200 annually) on the subscriptions and donations of those who desire the conversion of seamen and the prosperity of Zion. The following extract from the Report, will show that much has been already done for the benefit of a long neglected class of men, and that much good may be expected to result from the continuance and extension of the measures now in operation.

We are gratified in perceiving an increased attendance at the Mariner's Church, particularly within the last two months; and we are happy also to add that a blessing seems to have followed the ministrations of the sanctuary in many instances. It does not belong to us to speak with confidence on a subject known only to the searcher of hearts. We do not however, deem it presumptuous to say, that on many seamen deep impressions have been made, which no changes can efface—

that many have, in the fruits of a good life, given proofs of true repentance—and that many more have learnt to respect religion, and to inquire seriously the way of salvation. We feel warranted in saying that, to a man, they feel a respect for this temple of worship, and grateful to their friends on shore who have provided it. But the passages which we shall cite from the reports of the stated preacher, and the missionary to seamen, will place this subject more minutely before the society.

While from an habitual frankness of manners, and ardour of feeling, no men are more open to religious impressions, it is apparent that no men could, with more difficulty, be formed into correct and regular religious habits; and if, in this respect, but little has been accomplished, it should not excite surprise. Spending so large a portion of their time on the ocean, remote from the ordinances of religion, and surrounded by temptations when on shore; it is not strange that the allurements of pleasure, aided by former habits of dissipation, should often overpower their better resolutions.

While, in comparison with the past, there is much to excite our gratitude and to afford us pleasure in looking to what remains to be done, we appear but entering on our arduous labours, and have reason to fortify ourselves with every motive which can prompt to thorough and persevering exertion.

Seamen are a numerous, and, in their own sphere, an influential class of the community. Their usefulness in the Christian world would exceed that of any other class of men, from the fact that they are visiting every quarter of the globe, and enjoying an opportunity of using a good or bad influence with every kindred and tribe of men. The very fact that they are coming and going with every changing wind, while it makes our access to them the more difficult, renders our influence over them when acquired, the more valuable. We would fondly look to the time when, bearing the Bible to distant lands as willing messengers, they may bring back the glad news of the extension of the Redeemer's kingdom.

In Great Britain a deep and general impression seems already to be made on their mercantile marine, and a liberal spirit of patronage has been manifested by their merchants, navy officers, and citizens. Here, though we have gained some ground on public opinion, we still find ourselves not countenanced or supported by a large

portion of those who are immediately interested in the services of seamen.

It would be out of place to attempt here to convince the mercantile community that their interest would be promoted by the moral improvement of seamen. It would seem self-evident that sobriety and fidelity are qualities almost essential in the character of those to whom are confided the valuable interests and the valuable lives so often placed in their power, especially at a time when abounding piracies prove what men can do when left to the influence of their evil passions. And when we ask how this moral reformation is to be accomplished, it would be difficult to find the means, unless by opening to seamen the ordinances of religion, from which, in times past, they have been in a manner excluded, and by adding its sanctions to the common motives they would feel for the performance of duty.

In looking beyond our immediate sphere of action, we are happy to notice, that in the principal seaports of this country the zeal of the friends of seamen continues unabated. At Philadelphia, respectable audiences of seamen attend the ministrations of the Rev. Mr. Eastburn, who exerts a valuable influence over them. In Boston the labours in behalf of seamen are unremitted. In Charleston a Mariner's Church is already erected and filled with attentive hearers. But we have still more animating encouragement in contemplating the more extensive efforts of the friends of seamen in Great Britain. Floating Chapels are opened in almost every seaport of magnitude in the United Kingdom, and Bethel meetings are held on board her merchantmen in almost all parts of the world. An agent from the Seaman's Friend's Society of London has visited the continent, and at Hamburgh and Gibraltar, as well as in other parts less important, the Bethel Flag has often been displayed, and meetings held under that banner. We have noticed with much satisfaction that in Calcutta a hulk has been purchased for a Floating Chapel, and that provision is made for supplying the spiritual wants of seamen in that rich and distant capital. In Canton, also, a plan is proposed, through the influence of the Rev. Mr. Morrison, of a Floating Chapel for the use of British and American Seamen, and there can be but little doubt it will soon be put into effect. Indeed, in the language of the report of a British Bethel Union Society, "Not only have the shores of Italy, Germany, Sweden, and Russia, been planted

with the Gospel banner, but the remote and extensive coasts of both America's have welcomed the sacred Dove of Peace, and been partially illuminated by the rays of the Star of Bethlehem." We may add that in these blessed influences, the remotest shores of India and the islands of the Pacific Ocean have participated. The influence of Bethel Meetings in foreign ports, and of Christian Missionaries in distant places, will be happily felt in reviving in the hearts of seamen the impressions made in our churches opened for their spiritual improvement at home. The American missionaries in the Sandwich Islands may be expected to exert a very considerable influence over the numerous crews of the ships which touch there, engaged in the whale fisheries and the North West trade, and we are happy to notice that they have not lost these opportunities.

We have alluded to ulterior objects which our limited resources have prevented our accomplishing: it has been an earnest desire of the Board to open a school for the benefit of seamen and their families; and to adopt some system by which their boarding houses might be improved. The scantiness of our funds has restricted us in the execution of these designs, though we do not by any means abandon them. It is a source of much gratification to us to find that several boarding houses, conducted by men well disposed towards religion, already afford respectable and quiet residences to seamen. We feel bound on this occasion to express our high approbation of the course pursued by the conductors of these houses, and our thanks for their co-operation with us.

In closing this report, the directors would state, that what they have accomplished thus far, rather tends to give them an impression of the importance of the undertaking in which they have engaged, than to satisfy them with the reflection of what they have accomplished. There would seem: motives enough for strenuous exertion, and unceasing perseverance, if only the benefit of commerce was concerned; but a higher motive for exertion is to be found in the more important considerations connected with the world to come. If we attach value to the consolations and hopes of religion ourselves, it is the dictate of true benevolence to extend these blessings. No field has opened more abundantly ripe for a rich harvest than this; and it would seem in a measure criminal, after having gone thus far, to abandon the future prosecution of this great object. When we state that even now, hardly any of the

numerous seamen who visit this port, leave it without an occasional visit to the Mariner's Church; that many are steady, serious hearers, and that many manifest the permanent influence of these ordinances upon them, we give evidence that a great change has already occurred; and we fondly look to a time when the moral character of seamen shall be equal to that of any other class of people.

If we may be permitted on this occasion to indulge in a few reflections, we would remark that we are not pursuing a visionary scheme, which will vanish on an experiment of a few years. Our plans are founded on well tried principles, and we are prompted to action by facts of the most animating character. While to our view, no scene is more interesting than that of the crowds of seamen who flock to this their temple of worship, to render their homage of gratitude to the Author of their mercies—so no scheme of benevolence seems more laudable than that which has made provision for the spiritual wants of this numerous and valuable class of men, who, from a perpetual change of place, could not make this provision for themselves. No one needs the consolations and supports of religion more than the adventurous sailor. Exposed to hardship in a thousand shapes—to tempests—to shipwreck—to battle—and to sickly climates: spending his life far from his family, and friends, and country; to whom could more consolation be derived from the reflection that God is his protector, his defence, and his help. Indeed it would seem that in all the seclusion and all the exposures of a distant voyage, in the fatigues of daily duty and the loneliness of the night watch, religion alone could introduce contentment and happiness on board the floating habitations of those whose occupations are on the deep.

Seamen, though thoughtless and careless in their habits, are like other men in this, that they are immortal beings, and that they have their moments of reflection when the hopes of the Gospel are paramount to all other blessings. And they have, too, a frankness of manner, and a warmth of heart, which dispose them to give a favourable reception to the truths of that religion which promises forgiveness to the penitent, and calls for grateful obedience as the fruit of pardoning mercy. To the pious sailor the divisions of the Church are unknown; his attachment is to his Divine Master, and those who bear his image: and he is so absorbed by the consideration of his mercy, as to forget

every thing but his obligations to divine grace.

UNIVERSALISM.

There are, doubtless, multitudes of people who have a partial belief in the doctrine of universal salvation; or who, at least, spend much of their lives in attempting to satisfy themselves of the truth of a system so pleasing to the natural temper of the heart. There are probably many others who so far succeed in attaining a belief of this doctrine, that, while health continues and the prospects of life are flattering, they derive much consolation from the expectation which it encourages of certain happiness hereafter. And there may have been a few whose persuasion of its truth and whose erroneous views of God's universal benevolence have been such as to shield them completely from the least apprehension of danger, even at the near approach of the King of terrors. We believe however that facts will testify that, in most cases, the hope of the universalist as well as of the open infidel, will be cut off, and their trust will appear, even to themselves, no better than the spider's web, when God comes to take away the soul.

We have been led to these remarks by hearing a relation of the following incident which took place recently at the State Prison in this town. A convict who was a professed universalist, but a man of considerable discernment, was confined to a sick bed. While thus situated a pious man was led to converse with him on religious subjects and to inquire into the nature of his hope. He expressed on this occasion a firm belief in the doctrine of universal salvation, and unlimited confidence in the mercy and goodness of God. Opportunities were repeatedly embraced to bring the subject to the mind of the sick man, and arguments used in vain to shake the ground of his belief—he constantly asserted his firm reliance on divine mercy and his full belief that all men, on leaving this world, will be received into the arms of the Saviour. This confidence continued, and this hope appeared to sustain him under all his sufferings, till he was convinced that his case was dangerous and there was little or no prospect of his recovery. He then began to exhibit marks of trouble and anxiety, and at the first convenient opportunity requested his faithful friend to read and pray with him. The friend expressed surprise and inquired;

Why this concern? Where is the ground of your hope? What has become of your belief in the doctrine of universal salvation? With a heart apparently torn with grief, and eyes suffused in tears he exclaimed: Oh it is good for nothing! It is vanity! A castle built in the air, and presenting no foundation on which to rest the soul in a trying hour! Did you ever believe in the doctrine of universal salvation? I must be candid now, was the reply, I never did. Amidst all my pretensions I never had confidence in its truth. It may have served at times to stifle my conscience, and in scenes of wickedness, to quiet my fears, but I never had a full belief that such a system would stand the final test. He continued anxious to attend to the bible and to hear the prayers and pious counsel of his friend; but to the last moments of his life deprecated in the strongest terms, the delusive and fatal error which he had formerly attempted to believe. Beware Universalists, and avoid the pangs which rent the breast of this your brother. Before it is too late renounce the delusive hope which you now so fondly cherish. Embrace the heavenly truths of the Gospel that you be not finally cast out where the worm dieth not and the fire is not quenched.—*N. H. Rep.*

The following articles are extracted from the sixth edition of "Resolves Divine, Moral, and Political," by Owen Felltham, printed in London in 1636.—This book is called by Lempriere "a work of great merit, and singular excellence; the twelfth edition of it appeared in 1709. It is valuable for its refined sentiments of morality, its pointed delineations of duty, and its interesting tendency to instruct the mind and improve the heart in the road to virtue, and recommends itself to universal perusal."—*N. Y. Observer.*

OF TIME'S CONTINUAL SPEED.

In all the actions that a man performs, some part of his life passeth. We die with doing that for which only, our sliding life was granted. Nay, though we do nothing, Time keeps his constant pace, and flies as fast in idleness as in employment. Whether we play, or labour, or sleep, or dance, or study, the sun posteth, and the sand runs.—An hour of vice is as long as an hour of virtue. But the difference which follows upon good actions, is infinite from that of ill ones.

The good, though it diminishes our time here, yet it lays up a pleasure for eternity: and will recompense what it taketh away, with a plentiful return at last. When we trade with virtue, we do but buy pleasure

with expense of time ; so it is not so much a consuming of time as an exchange : Or as a man sows his corn, he is content to wait it a while, that he may, at the harvest, receive it with advantage. But the bad deeds that we do here, do not only rob us of so much time, but also bespeak a torment for hereafter ; and that in *such* a life, as the greatest pleasure we could there be crowned withal, would be the very act of dying. The one, treasures up a pleasure in a lasting life ; the other, provides us torture in death eternal. Man, as soon as he was made, had two great suitors for his life and soul, Virtue and Vice. They both travelled the world with trains, harbingers, and large attendance. Virtue had before her truth, running naked, valiant, but unelegant ; then labour, cold, hunger, thirst, care vigilance ; and these but poorly arrayed, and she in plain though clean attire. But looking near, she was of such a self-perfection, that she might very well emblem whatever Omnipotence could make most rare. Modest she was, and so lovely, that whosoever looked but steadfastly upon her, could not but insoul himself in her. After her followed content, full of jewels, coin, perfumes and all the massy riches of the world. Then joy, with maskers, mirth, revelling, and all essential pleasures. Next honour, with all the ancient orders of nobility, sceptres, thrones, and crowns imperial. Lastly, glory, shaking such a brightness from her sunny tresses, that, I have heard no man could come so near as to describe her truly. And behind all these came eternity, casting a ring about them, which like a strong enchantment, made them for ever the same. Thus Virtue.—Vice thus : before her, first went lying, a smooth, painted hussey ; clad in changeable, but under her garments, full of scabs and ugly ulcers. She spoke pleasingly, and promised whatsoever could be wished for, in behalf of her mistress, Vice. Upon her, wit waited ; a conceited fellow, and one that much took man with his pretty tricks and gambols. Next sloth and luxury, so full that they were always choaked with their own fat. Then, (because she could not have the true ones, for they follow virtue) she gets impostors to personate content, joy, honour, in all their wealth and royalties. After these, she comes herself, sumptuously apparelled, but yet so offensive by reason of her surfeiting, that, if any kiss her, they were sure by her breath to perish. After her, followed on a sudden, like enemies in ambush, guilt, horror, shame, loss, want, sorrow, torment. These were charmed with eternity's ring, as the other. And thus they

wooded fond man, who taken with the subtle cozenage of vice, yielded to lie with her, where he had his nature so impoisoned that his seed was all contaminated, and his corruption, even to this day, is still conducted to his undone posterity.

Virtue and Vice both spend us time alike ; nay, many times honest industry spends a man more than the ungirthed solaces of a sensual libertine ; unless they be pursued with inordinateness, then they destroy the present, shorten the future, and hasten pain. Why should I wish to pass away this life ill, which, to those that are ill, is the best ? If I must daily lessen it, it shall be by that which shall joy me with a future income.—Time is like a ship which never anchors ; while I am aboard I had better do those things that may advantage me at my landing, than practise such as shall cause my commitment, when I come to the shore. Whatsoever I do, I would think what will become of it, when it is done. If good, I will go on to finish it : if bad, I will either leave off where I am, or not undertake it at all. Vice, like an unthrif, sells away the inheritance, while it is but in reversion ; but virtue, husbanding all things well, is a purchaser.

DANGER OF NEGLECTING PRAYER.

As it fareth between two friends, that have been once familiar, yet dwelling asunder ; the one, out of a careless neglect, forgets and omits his usual duty of visitation ; and that so long, that at last he forbears to go at all : so their loves decay and diminish ; not proceeding from any jar, but only out of a stealing neglect of renewing their loves ; Even so it falls out between God and the careless Christian ; who, when he hath omitted the duty of prayer, and perhaps hath some small motives of a happy return ; the Devil asks him with what face he can now repair unto Him, having been so long a stranger, both to Him and to that holy duty. Disrespect is the way to lose a friend ; he that would not continue a friend, may neglect him and have his aim. Experience hath taught me how dangerous negligence hath been, how prejudicial ; how soon it breeds custom, how easily and insensibly custom creeps into nature ; which, much labour and long endeavour cannot alter or extirpate. In this case there is no remedy but violence, and the seasonable application of opportunity. The vigilant mariner sails with the first wind ; and though the gale blows somewhat adversely, yet once launched forth, he may either find the blast to womb out his sails more fully, or

else help himself, by the advantage of sea-room; whereas he that rides still anchored in the river, and will sail with none but a fair wind, may either lie till he lose his voyage, or rot his barque in the harbour. If a supine neglect run me on the sands, a violent blast must set me afloat again. In things that must be, 'tis good to be resolute. I know not whether I shall have a second call, or whether my first motion shall die issueless. I am sure I must return or perish; and, therefore, necessity shall add a foot to my weak desires; yet I will strive more to prevent this by frequent familiarity, than being an estranged friend, to renew old loves; not that, after error, I would not return; but that I would not stray at all.

SUMMARY.

Messrs. M'Carty and Davis, of Philadelphia, have announced their intention of stereotyping Scott's Commentary on the Scriptures.

The New York Observer gives the following list of 'Apprentices Libraries.'

<i>Libraries.</i>	<i>Num. of Vols.</i>
Portland, Me.	1000
Portsmouth, N. H. . . .	750
Salem, Mass.	1000
Boston, Mass.	2500
New York, N. Y.	5600
Brooklyn, N. Y.	—
Albany, N. Y.	1800
Canandaigua, N. Y. . . .	250
Gorham, N. Y.	200
Newark, N. J.	750
Elizabethtown, N. J. . . .	750
Jersey City, N. J.	150
Philadelphia, Pa.	4000
Lancaster, Pa.	1000
Baltimore, Md.	2000
Cincinnati, Ohio,	1500

A Ladies society for the education of Burman Females was formed in Salisbury, Md. on the 23rd of July.

The new Presbyterian Church in Kingston, Upper Canada, was dedicated to the service of God on the 31st ult.—The Society by which it was built is, for the most part, composed of Americans.

The Treasurer of the American Education Society acknowledges the receipt of \$604.27 in the month of August.

In the Methodist Episcopal Church in the U. S. it appears that during the past year there have been 182 new preachers admitted on trial—98 admitted in full connection—187 deacons—59 ordained elders—44 located—47 supernumeraries—59

worn out preachers.—The number of members in each conference, is as follows.

	<i>Whites.</i>	<i>Col'd.</i>	<i>Total.</i>
Ohio Conference	36192	179	26271
Kentucky do.	21228	2937	24165
Missouri do.	10453	294	10752
Tennessee do.	13665	2501	21166
Mississippi do.	6960	1364	8324
South Carolina do.	24121	13895	37016
Virginia do.	19931	5962	25893
Baltimore do.	29321	9102	38424
Philadelphia do.	26648	7709	34357
New York do.	26946	511	27457
New England do.	20699	227	21326
Genessee do.	27448	240	27688

Total 267618 44922 312540

Increase this year 14903.

Travelling Preachers 1226.

THE CHEROKEE MISSION

Writes to the Corresponding Secretary as follows—"We have omitted to mention, that but a limited supply of clothing for the children has been sent to us this year. We fear it will be difficult for us to keep them decent until their benefactors can be informed, and favour us with a supply. The readiness of our friends to furnish clothing, in the infancy of our mission, on the first intimations that such donations would be useful, and the abundance sent to this mission, until notice was given that we had more than was immediately necessary; induces a belief, that there is now the same readiness to grant a supply, if our wants could be definitely known."

While we desire not a dollar, which would come to the Treasury in the form of money, to be diverted from its original destination to the purchase of clothing for the missions of the Board—since donations in money are imperiously needed at the present time,—we think there are many friends of missions, who wish to render more aid to the cause than they have been hitherto able to render, and to whom the proposal above made will furnish the opportunity.—At Brainerd, shirts for grown persons, and pantaloons of all sizes, are particularly needed.

We recommend to the friends of the cause, who prepare clothing, to send it for "*Indian Missions generally*," rather than for any particular station; and that in a letter sent with the box not in it, to the Treasurer, there be a general statement of the kind of articles, which the box contains. On the subject of leaving the particular station, to which the several boxes shall be sent, to be designated by the Committee, we need only remark;—that were a hundred societies, situated in different parts of the country, and having no communication with each other, to select the station, to which they wish their donation sent, it would be strange if too much were not sent to one place, and too little to another. Particular circumstances, may however authorize exceptions to this rule.—*Miss. Her.*

For the Religious Intelligencer.

OBITUARY.

REV. HENRY CHAPMAN.

Died, in West-Hartwick, Otsego County, and State of New-York, on the morning of the 30th of August 1823, the Rev. HENRY CHAPMAN, aged 46 years, after the short illness of two hours and a half.

The Rev. Henry Chapman was born in Tolland, Connecticut, July 23d, 1777, graduated in Yale College in 1805, and was ordained to the work of the Gospel Ministry early in January 1807. He was occasionally employed as a missionary, and had the pastoral care of the Congregational Church in Burlington, in the aforesaid county of Otsego, until the summer of 1811, when he removed to West-Hartwick, (since called Hartwick Village,) and was installed over that church, where he continued his ministerial labours until his death.

During the last twelve years of his ministry, he performed several tours of missionary labour in the neighbouring towns, in most of which his labours were remarkably blessed.

Mr. Chapman's literary acquirements were respectable, and were usefully employed, both in feeding his flock, and in instructing several young men for the Gospel Ministry. As a missionary, Mr. Chapman was self-denying and indefatigable, declaring the *whole message* as Jesus his Master had commanded.

As the stated pastor of his flock, he was diligent, persevering, faithful, patient, and unwearied; as a minister of the Gospel, he was of a clear and comprehensive mind, sound in the faith, of a discriminating judgment; tender, affectionate, and eminently pious. He was emphatically a *man of prayer*, and his labours have been greatly blessed.

As a man, he was retiring and modest, kind-hearted, regular in his habits, plain and simple in his manners:—as a member, in the first place, of the Union Association, and in the last place of the Otsego Presbytery, he was eminently useful; not saying much, but speaking to the point, keeping the truth in view, and steadily pursuing it, with an even unaffected temper and disposition.

As a citizen, he was hospitable, kind, friendly, and universally esteemed and beloved;—as a husband, he was kind and affectionate; and as a father, exercising his authority with mildness and affection.

Thus qualified, the Rev. Henry Chapman promised fair to be long a useful minister of the Gospel. His church and congregation looked forward to his labours among them, with the most pleasing anticipations; and his friends were all looking for a long continuance of his useful and amiable life. But, alas! all these cheering hopes were blasted in a moment. In an unexpected, unlooked for hour, the messenger came, and the disciple went to meet his Lord.

This death has occasioned a wide breach, a breach painful to the church of Christ in this section of the country, a breach peculiarly distressing to the Presbyterian Church in West-Hartwick, and to his affectionate companion and children.

Reader, reflect on this sudden and afflictive providence! The Rev. Henry Chapman was a man of good health, firm constitution, and in the prime of life,—therefore, depend not on these things. Reflect on his sudden death, and prepare

to meet your God; for in such a day and hour as ye think not, the Son of Man cometh.

For the Religious Intelligencer.

MRS. BERNICE WHITING KELLOGG.

Died, at Great Barrington, Mass. on the 20th ult. Mrs. BERNICE WHITING KELLOGG, wife of Aaron Kellogg, Jun. and daughter of Ezra Kellogg, Esq. aged 37.

Mrs. Kellogg had been for a number of years a professor of religion. In the *early* part of her life her attention was arrested, but owing to her retiring disposition, the circumstance was not known to her most familiar friends till after she had obtained satisfactory evidence that *her peace was made with God*. During this period, which lasted ten years, to use her own expression, "the state of her mind was such as to give her a general *disrelish* for the pleasures and amusements of the world; and, at times, to render them perfectly disgusting."

Her own personal concern in the subject of religion seems to have been more deeply impressed upon her mind by passing a day in the society of an acquaintance of hers in a state of despair. From that time, she had no rest till she "found peace in believing."

The doctrines of the cross, from this period, were her "meat and drink." She evidently embraced them with all her heart, and trusting alone to the righteousness of Christ for salvation, she passed along in her Christian course unobtrusively, whilst her "path was that of the just, as we hope," shining more and more unto the perfect day.

She was seized with the fatal disease which closed her earthly career early the last spring. About this time, the writer of this article became particularly acquainted with the state of her mind. In the occasional visits which he made her, he was exceedingly entertained and delighted with her peculiarly elevated and devotional frame. She seemed like one who had nearly completed the period of her conflicts and was about to enter on the joys of her Lord. Her mind was, generally, calm and collected. Her hope bright and permanent. Her views did not elevate her feelings to ecstasy, still her soul was *fixed trusting in God*.

She received the tidings that her case was hopeless of recovery with perfect composure, and ever after conversed on the subject of dying with the utmost freedom. She expressed no reluctance at the idea of leaving a most kind and affectionate companion, family, and social circle for the pleasure of "being with Christ and beholding him in his glory."

Towards the close of life she was reminded, agreeably to her request, that the time of her departure was at hand. To which she objected, merely on the ground that her sufferings had not been as great as she expected.

Her dying hours were apparently undisturbed by any special distress. Her removal was like a quiet slumber, and the time of her actual departure could scarcely be identified.

She has left a numerous circle of connections and acquaintances who deeply mourn their loss, but who have the heart-felt satisfaction of reflecting that for her, *to die is gain*.

"Blessed are the dead who die in the Lord, from henceforth, yea saith the Spirit, for they rest from their labours, and their works do follow them."

Great Barrington, Sept. 1823.

POETRY.

From the Home Missionary Magazine.

My soul, what ought I to have done
To save a kinsman's soul from wo!—
Is there a toil my hands should shun?
Answer, my heart—it answers no.
What have I done lost souls to save?
Ah mem'ry! little can I trace;
Where is my zeal those toils to brave,
Though all is claim'd by Sov'reign grace?
What can I do? my busy mind
Awake, nor longer lingering lie;
Whilst thou art still, in ease reclin'd,
Thousands of sinners hopeless die?
What am I bound to do? Ah, what,
For HIM who sav'd me from despair?
Shall Calv'ry scene be e'er forgot
By one whose soul was ransom'd there?
What has the zeal of others done,
Nor check'd by toils, nor climes, nor seas?
What laurels for their Master won,
While I enjoy inglorious ease?
What do the world around expect
From one who boasts of sins forgiv'n?
Shall I a neighbour's soul neglect,
When taught myself the way to heaven?
What, when I tread the verge of death,
Will be my last, my anxious cry?
Would I had spent life's fleeting breath
Jesus my Lord to glorify.
'Tis not too late?—my soul, arise,
The pleasing work of love pursue;—
My soul on aid divine relies,
For HIM I YET may something do.

OBITUARY.

LEONARD E. WALES, ESQ.

It is with feelings of the deepest regret that we are obliged to announce the decease of one of our most esteemed and valuable citizens. LEONARD E. WALES, Esq. Counsellor at Law, expired on Sunday evening, after a severe illness of about 14 days, at the early age of 35 years. His disease was Typhus fever. Mr. Wales was graduated at Yale College in the year 1807, where he received the highest honours of the Institution.

He was possessed of a vigorous and highly cultivated mind, united with a fine classical taste, and delighted, in after life, to intermingle with his professional pursuits, the pleasures of literary and scientific research. As a Counsellor and an advocate he deservedly enjoyed a high reputation among his brethren, and had acquired by his talents, his integrity, and his unremitted devotion to the interests of his Clients, the general confidence of the community. As a citizen, he was liberal and public spirited in his views, and zealous for the accomplishment of every object which tended in his opinion to promote the public welfare. As a friend, he was ardent and sincere in his attachments, and had conciliated the affections of a numerous circle of acquaintances, who will long cherish his memory and deplore his early death. As a Christian, he was strongly attached to the

religious institutions of the state; and to the Religious Society of which he was a member, he gave ample proofs of the sincerity of his regard. His blameless life, and unostentatious display of all the Christian virtues, have satisfied his friends that he deeply felt the obligations of religion, and they have the consolation of believing, under their heavy affliction, that their loss is gain indeed to him.—*Con. Journal.*

YALE COLLEGE.

Joseph Battle, A. B. of Middlebury College, was admitted to the Degree of Bachelor of Arts, at the annual Commencement of Yale College on the 10th inst.

The following gentlemen alumni of the College, were admitted to the Degree of Master of Arts:

Ethan A. Andrews, Leonard Bacon, J. M. Catlin, John E. Collis, Charles C. Darling, Daniel N. Dewey, Jared Foot, R. Houghton, W. G. Hubbard, Chester Isham, Henry Jones, Washington Murray, Seth B. Paddock, Samuel H. Perkins, Nathaniel A. Pratt, James M'Elhenney, Peleg Sanford, E. N. Sill, Solomon Stoddard, Alexander C. Twining, T. W. Woolsey, J. M. Sterling, Chauncey Whittlesey.

Alexander Young, A. M. of Harvard College; the Rev. Richard Varick Dey, A. M. of Columbia College; the Rev. J. F. Schroder, A. M. of Princeton College, and G. H. Backus, A. M. of Middlebury College, were admitted *ad eundem*.

The honorary degree of Master of Arts was conferred on the Rev. Jared Andrus of Chaplin, Con. and Dr. John Torrey of New-York.

The honorary degree of Doctor of Medicine was conferred, by recommendation of the Medical Society, on Josiah Fuller, Austin Olcott, Silas Fuller, I. H. Hough.

NOTICES.

The members of the New-Haven Female Auxiliary Bible Society, are requested to meet in the Lecture Room of the North Church, on Wednesday the 24th inst. at 8 o'clock, P. M.

The meeting of the Association, Consociation, and Missionary Society of the Western District of New-Haven County is postponed to Tuesday 14th of October, to be held in North Milford.

It is expected that the Lord's Supper will be administered on Wednesday at the close of public worship which is to begin at 10 o'clock, A. M. and that professing christians of sister churches will have an opportunity of joining with the church there in the celebration of the holy ordinance.

E. SCRANTON, Sec'y.

North Milford, Sept. 18, 1823.

EMPLOYMENT.

Wanted, as a Clerk in the Office of the Religious Intelligencer, a Young Man of correct moral habits who writes an intelligible hand. The employment will be light and the wages moderate. A youth from 15 to 18 years old, who would be willing to continue several years, would be preferred.

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